/463 cont./

796 The attraction of the carnival consists of the enormous
293 consumption of kĩwi and alcohol which takes place then. Men
598 and women drink, one trying to outdo the other: and, under the influence of drink, old angers and secret hates are awakened and the most excited provoke each other and come to blows.

Fig. 120. Chiriguano Indians wearing masks. (Photo. by the R. P. M. Cattanei.)

796 /464/ The "captain" must then call them to order and separate
293 the combatants.
578

Some people increase the tumult by blowing into their
796 yénéné (long whistles).
534

Sexual passions become aroused, and the men begin to
796 whirl around the women, whom they entreat, a calabash of
832 kĩwi in the hand, while reciting to them in a singsong tone
786 pieces of verse of this type:
539

| | |
|---|---|
| Epuka, puka maipora | Laugh harmoniously |
| ẽeve ne | For me |
| Epuka, puka maipora | Laugh harmoniously |
| ẽeve ne. | For me. |

/120 cont./

578 Out of these general wars were derived other private ones, which civilized people called affairs of honor--dueling. This does not happen in private, as occurs among civilized people, who go off to a determined place with their respective seconds. All is public, in the presence of many people who come to drink. It is /121/ the caciques who incite their soldiers to match their strength and to avenge with crime an affront or an unfounded jealousy. When this happens, with or without a reason, the fighters place themselves in the midst of a whole crowd of spectators in the presence of the caciques, who urge them on with a word of command, while the poor angry men hit each other cruel blows.

578 412 178 169 464 Boxing is ancient, because formerly knives were not known and, if they had them, they only used them in their work in the fields. Now the picture has changed: the young are succeeding the old, and these young people continually go to work in the Argentine Republic. There they learn how to drink pure liquor, to handle the knife with which they are armed for their work, and to defend themselves. One small word is enough: it is enough if one says yainano, let us fight, the word of challenge, and knives are unsheathed, and then blood flows. Fortunately, they usually are content with inflicting wounds which rarely bring death because they do not deliver the blow with the point of the weapon but with the edge.

169 464 This mania for going off to the Argentine Republic has them in continual movement, and, unfortunately, many of them remain for years, to return finally bringing almost nothing with them, and if one asks them, they answer very rudely, "I drank it all." Last year's law has made recruitment impossible. Several Indians went off, but they could not get through Villa-Montes and returned (1).

169 464 648

1. If the authorities in Villa-Montes and Yacuiba continue to capture the Indians who are trying to escape, the law will not be in vain this time.

/125 cont./

736 1578 Thus, being an orphan is unknown among these Indians, and the worst insult that can be given to a Chiriguano is to call him Tinei, orphan, or paravete, poor. The family which takes charge of an orphan who was left without a father or mother or close relatives, treats him better than its own children. To the latter it shows strictness and obliges them to do certain chores of minor importance, but to the orphan never. He works because he wants to, and he sees that gratitude to his new parents demands it of him. He remains in the house in which he is a guest until the age of puberty, and then, with no thanks whatever, he disappears and goes to live in other towns, where he may settle down temporarily or forever, depending upon how well he may be received there (1).

576

1. Chiriguano boys never thank anyone for anything, but when they take leave they say Ayema, I am leaving. Old people and adults utter an occasional word of thanks.

574 609 With transients or travelers, whether they be Indians or whites, they use proper manners. If there is chicha in the house, it is the first thing that they offer him when he has taken a seat, and then they prepare for him whatever food is available. There are travelers who remain in a Chiriguano house for weeks and months, and never does the Indian get tired of him. He serves him just as he served him on the first day, and when he leaves he even makes him promise to come back to visit. Oh, how the barbarians who are called savages shame the conduct of so many men who call themselves civilized, and, greater dishonor, Catholic Christians! They treat inhumanely their fellowmen, comparing them with quadrupeds. They cheat the helpless, are bad examples for the unfortunate, making them pay dearly in times of want for even a handful of maize, while the Indian, when he has it, will give it away, or charge very little for it, and makes no request for payment should the white come to his house to ask for water or for chicha, which is never lacking in times of abundance (2).

2. I have seen maize sold on the scales at

/291 cont./

763 tears, because the Indian had taken her as his wife until death, and with his death she loses everything. She will now be poor.

When the death pangs approach, the sick person enjoins them to cry as much as possible, admonitions which are made before he loses the use of speech. The said admonition is not addressed to the one who in a short time is going to be left a widow, but to the relatives and friends, because the widow already knows that she must bewail the absence of the one who was her companion (2).

• [578] [627] 2. If the dying man believes that he has been poisoned, before he loses the use of speech he charges his nearest relatives to take vengeance after the days of mourning, if the supposed enemy is known.

The death pangs come, the death rattle begins, his face pales, his nose thins, his lips and tongue become dry, his eyes turn glassy, his eyelids and eyelashes are paralyzed; the dying man begins to grab at his blankets or anything else with his hands, he looks from side to side and seems to be insensible of the objects that surround him. He is about to fade away. Then the persons around him understand how close the fatal moment is. At the impossibility of helping the one who is struggling, who is about to be inert, they begin to utter the wails which are the precursors of death.

They do not have to wait long; the dying man gives a last breath and begins to expire, until his mouth is wide open, which is observed by the widow, who gives a cry, the sign that her 764 husband has now died. Then the funeral formally begins; they dress the deceased in his best clothes, comb him very carefully, paint his face and feet with palm-Christi oil and achiote, double up the knees, put his crossed hands there, and tie him up thus, so that on the day of burial he will easily go into the clay pot that they have prepared beforehand, where they will put him when it is time to be buried.

/304 cont./
797 and our Holy Mother Church (2).
871
199

2. The children know how to pray much better in the missions than in other centers, because in every mission there are two teaching establishments, one for boys and one for girls.

The youth grow up under the punctilious care of the missionary, who, by example and word, imbues their hearts with every goodness and love of holy and moral things, and moreover he makes them avoid, insofar as possible, all contact with the old people, managing it so that they see nothing, especially at night, not allowing them to sleep in their houses, except in case of illness and mourning, but it is not easy to avoid it altogether, because three times a day the children go down to the town to eat in their homes, and at fiesta time they are given a holiday, /305/ which they use in hunting birds or in bringing in firewood and foodstuffs (1).

1. The girls receive a more polished education under the uninterrupted vigilance and care of preceptoresses, who teach them, in addition to theoretical-practical religion, all the chores of their sex, from spinning to embroidery in silk and gold; the vestments and chasubles for use in the solemnities are the work of these girls.

797 What is most ruinous to young neophytes are certain whites
177 of the neighboring cantons, whose profession it is to sell liquor
293 and coca, which they secretly bring into the missions at times of celebration, during which even those of the race enter into the same trade, because they have seen that it is a very lucrative business.

967 In addition many of them emigrate temporarily to the
593 establishments of the Argentine Republic, where, with the excuse
578 that they are going to earn a great deal with a little work, they lead too free a life, drink liquor like water, and become accustomed to drunkenness; then the first thing that they buy is an outsize

/305 cont./

knife; they learn to use it like the gauchos, get into fights, are injured, and even get killed, and, when they return to the mission, they only bring a little black clothing for themselves, a trifle or nothing for their wives, to whom they deliver a sovereign beating on the first chance they get, with reason or without, and then, at the first drinking bout they molest peaceful people, disturb public order, and always or nearly always it becomes necessary to bewail the spilling of blood. Let there be added to all of this the fact that the virus of irreligion is beginning to be inoculated hereabouts, and inasmuch as they are not well grounded in the dogmas of the Catholic faith, the result is that those who do not behave like infidels or indifferent persons are Protestants on the haciendas of the Argentine Republic and Catholics in the mission.

There is no doubt; moral, religious, and civil progress is the work of time; it is not the work of 40 or 50 years, as some believe. How long does it take to implant social reform among civilized people? How long did it take the Church to become established in the Roman Empire? Truth fought against error for more than 300 years; she was persecuted, shut up in the catacombs, and bathed in the blood of millions of martyrs of the Catholic faith, but in the end she triumphed and raised herself, radiant, above the ruins of error which had reigned for so many centuries.

No effort to implant social reform is made in the missions; what is being done is to build, to uproot the Indian from the jungle, to make him come out of barbarism, and to begin to teach him to be a man, to consider himself nobler than the brute; an effort is being made to remove from him the superstition /306/ in which he was born, so that he may believe in the maxims of the true faith. What sacrifice then must it not cost the missionary, who spends the best years, or even all the years, of his life in order to realize this grandiose project without earthly recompense, but rather with the marked scorn of those who should appreciate his highly civilized work (1).

1. The Father Prefect Friar Romualdo d'Ambrogi has been in the Potosí Missions since the year 1872; almost all the missions have been founded by him;

/211 cont./

Chiriguano only the old men now have the tembetá. The Chiriguano chief Maringay, who still respects old customs, has the lower lip of all boys pierced. Maringay is one of the old ones who say contemptuously: The "ava," the man, who does not wear a tembetá looks like a "cuña" (woman). To call men the insulting word "woman" is to insult them in Chiriguano fashion. The ones who are "ava" say of the Chané, who have small tembetás, "cuñareta" (women).

Nowadays most of the tembetás are made out of tin and pieces of glass by the whites in mountainous regions. Among those who have made them is the Italian Pablo Piotti. His work has even managed to get into European museums, without ever having lodged in an Indian chin. In former times the Chiriguano also had tembetás made of transparent resin (1).

1. P. Chomé: Lettres édifiantes. Vol. XXIV, p. 317.

If the Chané or Chiriguano boy wishes to marry, he sends the parents of the girl all kinds of hunting booty. Vocapoy /212/ told me that he places wood in front of their houses. If the wood is used, it means consent, if he finds the wood untouched, he is rejected. If he has been successful with the wood, he asks the mother of the girl for her. She then answers that she cannot know whether he will be a good husband who can provide food for his wife. In order to demonstrate this, he must serve his future mother-in-law for about a year. Thus, marriage is a sort of purchase.

The Chané and Chiriguano men go courting nowadays in the same way that they did 200 years ago (1).

1. P. Chomé, op. cit., 319.

The night before the wedding, the young man sleeps with his girl. The wedding is celebrated with a drinking bout, with no other ceremonies than much drinking of maize beer. The newlyweds receive good wishes. As a rule, the young people go on living for a while in the house of the mother-in-law.